Regd. No. L 7676

The TAHRIK-i-Jadid

Nabuwwat 1356 H.S.——November 1977 A.D.

Editor : **Nur-ud-Din Muneer M.A.**

Digitized by Khilafat Library Rabwah

CONTENTS

- The Promised Messiah's call to Muslims ... 1
- Islamic Punishment of Stealing 5
  A verse of the Holy Quran with Commentary
- Rights and Obligations of Labour in Islam ... 4
  A tradition of the Holy Prophet (peace and blessings of Allah be on him)
- Hazrat Khalifatul Masih's Exhortations to Ansarullah — 22
- Ahmadiyya Movement's Role in Ghana — 7
- Ghanian Press on Ahmadiyya Movement — 10
- Soldiers of Islam—a poem — 11
- Ahmadiyya young man tops world-wide Accountancy Examination — 12
- Resignation to Almighty's Will—a poem ... 12
- Islamic Techniques of Persuasion ... 13
- Church Challenges Christ's Divinity — 18
- Jesus' Godhood Against Biblical Evidence ... 24

EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES.

Annual Subscription : Pakistan Rs. 5.00
Other parts of the world : Rs. 5.00 Plus Air or surface mail postage.
Write to : Managing Editor, Tahrik-i-Jadid, Rabwah, Pakistan.

Printed by Malik Basharat Ahmad at the Nusrat Art Press, Rabwah and published by Abdul Latif Khan, for Tahrik-i-Jadid Anjuman Ahmadiyya, Pakistan, Rabwah.

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

VOL. XIII — No. 11
NOVEMBER 1977

Editor
NUR-UD-DIN MUNEER M.A.

Digitized by Khilafat Library Rabwah

THE PROMISED MESSIAH'S CALL TO MUSSALMANS

Ye wise, don't be surprised that right in time of need, to dispel darkness of this depth, God has sent a light from Heaven and appointed one of His servants for the benefit of all and sundry to raise again the Voice of Islam : to spread the light and knowledge we owe to the Holy Prophet, to support and assist the interests of Mussalmans, and also at the same time to bring about their internal reform. You would have had more cause to be surprised if God had remained silent at such a time. And yet He has promised always to guard and support the Faith of Islam, and never to let it lose its power and popularity and influence in the world. Could such a God have stood still and done nothing at this moment of darkness ? When there was such utter need to deal with the internal and external dangers of Mussalmans ? I say it again, there would have been more surprise if at such a time God had done nothing, if He had forgotten His promise of help contained in the clearest possible terms in His own holy words. Occasion for surprise there would have been if the promise contained in the sayings of our Holy Prophet had gone unfulfilled. The Holy Prophet said that God will raise at the head of every 100 years a servant of His to reform His own Faith.

What I say is not an occasion for surprise, therefore; It is an occasion, rather for rendering thanks - repeated thanks - to God. It is an occasion for renewing faith, certainty of faith, that is to say - God Almighty through sheer Grace and Mercy has fulfilled His promise. The Prophecy His Apostle made has been made true without a minute's delay. Not only has a prophecy been fulfilled but the door has been opened for the fulfilment of thousands of other prophecies, the showing of other miracles. If you have faith, therefore you must render thanks to God. You must prostrate again and again in gratitude to Him. This is the time your fathers wanted to see but it did not come. Generations went by and it did not come. It has come for you. It is for you to be grateful for it, for you to benefit from it. I must say I cannot be stopped from repeating that *I am the promised one who has been sent to restore the faith, to re-establish it in the hearts of men.* I have been sent exactly as was sent my prototype to follow the man of God they call Kalimullah. I have come like him whose spirit underwent hardships in the reign of Herod and was at last raised to heaven. My coming became imperative after the coming of the second *Kalim* The Holy Prophet, (peace and blessings of God be on him), he who is greater than the first Kalim being the chief of all prophets. This second Kalim came to defeat and disgrace the Pharaohs of his time. It is of him that it has been said in the Holy Book. Digitized by Khilafat Library Rabwah

انا ارسلنا اليكم رسولا شاهدا عليكم كما ارسلنا الى فرعون رسولا

In accordance with this the second Kalim, similar to the first but superior to him in spiritual rank, was also promised a Messiah similar to the first. This second Messiah has come in the power and character of the first, at a time similar to his and after the lapse of a similar length of time after his own Kalim : that is after about 1,400 years. His coming is described in prophecies as a descent from heaven but the descent is a spiritual descent. In holy idiom men who achieve perfection rise to heaven. When they come to reform their people they may be said to descend from heaven. The second Messiah has descended at a time which resembles in all essentials the time of the first Messiah, the Messiah son of Mary, - that it may serve as a sign for those who understand.

It is upto every one now not to hasten to reject. To

do so would be to challenge God. True, there are men steeped in darkness or in thoughts of their own. They will not accept. But the time is near when God will make plain to them their error (God has said) :

دنیا میں ایک نذیر آیا پر دنیا نے اسے قبول نہیں کیا ۔ لیکن خدا اسے
قبول کریگا اور بڑے زور آور حملوں سے اس کی سچائی ظاہر کردے گا

"A warner came unto the world but the world accepted him not. God, however, will accept him and manifest his truth by mighty signs."

Digitized by Khilafat Library Rabwah

These words proceed not from the mouth of man. They are God s words, words of the Mighty Lord Himself. The mighty attacks mentioned in this prophecy are near. But these attacks are not by physical weapons, not swords or guns. These are spiritual weapons which will come as help from God. A battle with the Jews of our time will ensue. And who are these Jews ? They are the worshippers of external forms who have acquired complete resemblance with the Jews of yore. The sword of Heaven will cut them up, the Jewish ways will be destroyed. All those who resemble the Anti-Christ, those who love this world over-much and who have only one eye, having lost the eye for spiritual truth, all of them will end by the sword of solid unanswerable arguments. Truth will prevail. A new bright day will dawn again for Islam. Same as it did before. The sun of Islam will rise in full bloom, same as it did before, But this will not be at once. Imperative it is that this should not happen until we have proved our worth by devoted hard work, by offering our life blood, by sacrificing our rest and peace, by accepting all indignities for the dignity of Islam. The new life of Islam demands a great sacrifice from us. What is this sacrifice ? It is our lives : On this sacrifice depends now the Life of Islam, the life of Mussalmans, the Manifestation of God in our time. Sacrifice is of the essence of Islam. And this is the Islam that God wants to restore. To bring about this great transformation, it was necessary that God Himself should establish a workshop adequate and efficient in all respects. So, He the Most Wise, Most powerful let this workshop come into being by sending this humble one to undertake this work of reforming mankind.

(*From Fateh Islam, English Translation by Qazi M. Aslam*)

ISLAMIC
PUNISHMENT OF STEALING

A verse of the Holy Quran with Commentary

و السارق و السارقـة فاقطعو ايديهما جزاء بما كسبا نكالا
من الله والله عزيز حكيم

Digitized by Khilafat Library Rabwah

Translation :

And as for the man who steals and the woman who steals, cut off their hands in retribution of their offence as an exemplary punishment from Allah. And Allah is Mighty, Wise. (5 ; 39)

Whereas in this verse the words 'the man who steals' have been put before the words the woman who steals because stealing is more common among men than among women, in 24:3 the word fornicatress precedes the word fornicator because the guilt of fornicatress can more easily be proved against women than against men. This arrangement of words shows that there exists not only an intelligent order in the verses of the Quran, but also an intelligent order in its words. The punishment prescribed for stealing may appear to be too severe. But human experience shows that punishment, if it is to be deterrent, should be exemplary. It is better to be severe to one and save a thousand than to be indulgent to all and ruin many. He certainly is a good surgeon who does not hesitate to amputate a rotten limb to save the whole body. In the heyday of Islam there were extremely rare cases of the cutting of hands of thieves because the punishment prescribed was deterrent and was put in force. Even today incidents of theft are very rare in Arabia where punishment for theft prescribed by the Quran is in force. In order to arrive at a right understanding of the nature of this punishment, it is necessary to know both the literal and metaphorical use of the two words used here, viz. *Qat* and *Yad*. The Arabic expression *Qataa-hu-bil Hujjati*, means, he silenced him with argument (lane). And *Yad* among other things means, the power and capacity to do a certain thing. Thus the phrase, *Qataa Yada hu*, metaphorically means, he deprived him of the power to do the thing; or he restrained him from doing it.

In view of this signification of the two words the Arabic expression used in the verse may mean, "deprive them of the power to commit theft or employ any practical means calculated to restrain them from committing theft. Taking the verse literally the punishment prescribed in the verse is maximum punishment, and maximum punishment is awarded in extreme cases only, the lesser

(*Continued on page 6*)

Rights and obligations of Labour in Islam

Digitized by Khilafat Library Rabwah

A Tradition of the Holy Prophet (peace and blessings of God be on him)

The Holy Prophet (peace and blessings of God be on him) is reported by Hazrat Abdullah Ibne Omar, to have said, "Pay wages to the worker before his sweat is dry" (Ibne Majah)

EXPLANATORY NOTE:

The Holy Prophet (peace and blessings of Allah be on him) has, on the one hand enjoined respectful attitude towards the leaders and dignitaries of people and has on the other, paid due attention to the rights of the poor and the weak. Since the labouring class is generally the poorest, he has invited special attention to their rights and commanded payment of the worker's wages before his sweat becomes dry. In making this wise observation, his aim was not simply a prompt payment of the labourer's earnings; in fact what he aimed at was to draw attention to the rights of the poor and the working classes in general. Since payment of the wages to the worker as and when it became due, is the minimum of the worker's rights, by stressing its importance, as an example, he indirectly proposed safeguard of the greater and more important rights of the worker. The reformer who would not brook so much delay in payment of wages to the labourer as allows his sweat to become dry, is by means of this command, without a doubt, also recommending the payment of full wages to the worker, a due regard for his comfort and abstention from putting him to exertion beyond his capacity. His teaching about the kindly treatment of domestic servants and his injunctions about Islamic brotherhood and equality are illustrative of his solicitude for the welfare of the poor and show how great a protector oftheir rights they had in him.

This is true that, in order to keep the individual's initiative alive, and to ensure to him the fruit of of his personal efforts he permitted possession of private property. Simultaneously, he outlined the organization of a suitable machinery, in the shape of zakat (a prescribed rate), proscription of usury and division of property among heirs, for the proper regulation and distribution of wealth. And, in order to remove the traces of bitterness due to disproportion if any were still left he comforted the poorer classes by saying that if they adhered to faith, they would be admitted to heavens 500 years ahead of the wealthy. It is evident that the short life of this world bears no comparison to the eternal life of the hereafter. (Again he comforted the poor further by addressing to them the words الفقر فخری i.e. they should realize that he had collected no worldly good for himself and being poor he was of them and with them and that his pride lay in his poverty).

At the same time, in this hadis, the Holy Prophet (peace and blessings

of Allah be on him) has by saying the words, "before the sweat is dry" made a subtle hint that the labourer, who is honest in the eyes of God, is the one who sweats in his work and does not work for show, nor neglect it in the absence of the employer, nor is dishonest. If, therefore, on the one hand, it is the duty of the employer to make payment of his wages to the worker, in full measure and without delay and to respect his rights, it is, at the same time the duty of the worker to prove his honesty and sense of duty sweating hard in his work. This is the middle course which alone can serve to establish true peace between the employer and the employee, the master and the servant, on a firm foundation.

Digitized by Khilafat Library Rabwah

(*From Forty Gems of Beauty*)

هو الشافی

لکل داء شفاء

(تلخیص حدیث نبوی)

THERE IS A

CURE

FOR EVERY DISEASE.

You have to select your needed

CURE.

LITERATURE FREE;

Curative Medicine Company

(Regd.)

Lahore, Karachi, Rawalpindi.

Head office : RABWAH

Phone 606—607

(*Continued from page 4*)

punishment being the adoption of any practical means by which the offender is deprived of the capacity of, or restrained from, committing offence. In awarding the punishment the nature and scope of all the attending circumstances are also to be taken into consideration. Moreover, the use of the word *al Sariq* which is a noun (instead of the verb Saraqa-he stole implying the sense of intensiveness signifies an habitual thief or one addicted to theft), is worthy of special consideration. Scholars differ as to the amount of money or property stolen for which the prescribed punishment is to be imposed. Whereas according to some traditions it is three dirhams or a quarter of dinar, according to others the hand is not to be cut off for stealing fruit on a tree or when theft is committed in the course of journey (*Dawud*). Imam Abu Hanifah holds it to be ten dirhams, while Imam Malik and Imam Shafi consider three dirhams to be the least amount. This disagreement among theologians shows that such discretion is left to the judge who awards the punishment regarding its form and scope.

(*From the Holy Quran with English Translation and Commentary*)

EXPORTERS

OF

BOOKS ON ISLAM

The Oriental & Religious

Publishing Corporation Ltd.,

Rabwah, Pakistan.

AHMADIYYA MOVEMENT'S ROLE IN GHANA

Digitized by Khilafat Library Rabwah

Below we reproduce some portions of the address given by Mr. E.K. Anto, District Chief Executive Kintampo, to the second National Annual Rally of the Ahmadiyya Muslim Youth Organization. It was held in Tachiman, on August 4, 1977. The Address, read by Mr. Gregory Beyir, Administrative Officer, shows how deeply the services of the Ahmadiyya Movement in uplifting Ghanians are appreciated. (*Ed.*)

Nana, the Chairman, ladies and gentlemen: It is not diplomacy or flattery to mention right from the outset that the Ahmadiyya Muslim Movement is one of the most significant and practical religious movements in the history of this country. It seems that especially in the immediate past religious movements have tended to separate the physical needs of man from the moral and spiritual to the virtual neglect of the physical. Results have been that such religious movements starting with all good intentions but with such a pitifully naive view of the essentially dual nature of man's existence have ended up by operating in vaccum. Small wonder that today so many people are members of this or that religion only in name from shere disillusion. We are all witnesses to the sadly wrong interpretation of one religious creed which appears to be that man in a resigned attitude may allow his body to suffer poverty, to suffer disease and ignorance, to undergo all forms of degradation, uncomplaining, on this earth for his reward is in Heaven. In brief the importance of the Body, the physical nature of man which is after all the house of the soul has often been played down.

But the physical and spiritual existence of man and their respective needs like two sides of a coin cannot be separated.

In fact debasement of the one induces debasement of the other. This reminds me of one writer of a book which is not even about religion at all. It is in a way even an anti-religious view which involuntarily should induce a revolutionary religious thinking in us. He disagrees vehemently with the ancient but deceptive platitude that suffering makes a man noble. In his view suffering makes a man selfish, mean and querellous. I could not agree with him more.

Now oue of the most outstanding virtues of the Ahmadiyya Movement as a religion is that it does not feel shy to stress the importance of the physical needs of man, to see them as inseparably merged with his

moral and spiritual needs.

As Hazrat Mirza Ghulam Ahmad the Founder of the Ahmadiyya Movement says in his excellent booklet 'The Teachings of Islam', 'the physical state of man is closely connected with his moral and spiritual states so much so that even his needs of eating and drinking play a part in the moulding of moral and spiritual qualities. If therefore his natural desires are properly regulated, they assume the character of moral qualities and deeply affect his spiritual state' unquote. I hope I am right to put this view in a nutshell this way : a man must first be happy, well fed, well informed before he is properly instructed to gain spiritual excellence.

Digitized by Khilafat Library Rabwah

With this as a guiding principle, the Ahmadiyya Movement as a religious movement in this country with a uniquely modern outlook on life has played and continues to play a very laudable role not only in the spiritual development but also the social advancement of many of our citizens. In this context the field of education readily comes to mind with, among many Ahmadiyya-run institutions, such famous old established institutions like the Ahmadiyya Secondary School in Kumasi ranging down to such lesser known ones as the Nusrat Jehan Girls Academy at Wa in the Upper Region, all providing comprehensive modern education. And all this irrespective of the religious denominations of the beneficiaries.

Ladies and gentlemen : This brings us to the question of the role you, the youth of the movement can play in the affairs of the nation as a whole, making proper use of the dynamism of your Movement which stretches across the length and breadth of this country. You have among your ranks many people in positions of responsibility who share with others of other religious persuasions the duty of ensuring the well being of all sections of the community. You have among your ranks doctors, engineers, army officers, police officers, administrators etc. etc. In the present economic and social crises facing the nation as a whole another feather will be added to your cap if from the teachings of your dynamic religion you are able to create as many as possible a new type of medical officer, a new type of engineer, a new type of administrator dedicated to giving ungrudging service to the nation on the basis of the Quran which preaches humility and love for our fellow men. The same goes for your students in their conduct towards authority, your traders and businessmen in their business practices. In your ranks you should create a new type of citizen the standard of whose conduct and service to the nation will be the envy of all negative and unprogressive forces.

If you believe as you claim that the physical and spiritual existence of man cannot be separated then you cannot close your eyes to certain crucial issues facing the nation today and take the escapist attitude that affairs of government are not part of religion. You are expected to be seen to embrace whole-heartedly in theory and practice such laudable polices of the Government as the Operation Food Yourself and Industries Programme.

You are expected to be seen to play a positive role in the present anguishing search for a type of Government - call it Union or National Government-which will

be lasting and responsive to our particular circumstances as Africans and Ghanians. You are expected to be seen to give freely a significant helping hand to the leaders of the nation to deliver a death blow to the enemies of the Revolution such as saboteurs, profiteers, hoarders, dishonest businessmen, corrupt, indifferent and lazy public officials.

Digitized by Khilafat Library Rabwah

The theme of the conference is "Our place in the social, economic and spiritual development of Ghana". It is indeed a very appropriate theme and shows at least your willingness to think about how best you can contribute to make Ghana a better place to live in. But as we all know, thinking about problems and discussing them at rallies without any corresponding practical actions to solve them is very, very inadequate. We must always remember that the spirit is often willing but the flesh is often weak. The testing ground for your sincerity in what you say here lies in your individual homes, your various places of work, in the influence you exert on all manner of people as you disperse from here to go about your daily tasks.

May I finally take this opportunity to let us remind ourselves that the call for National Repentence recently made by the Government should not be regarded as a one week affair that is now over. Like "Operation Feed yourself" programme to ensure our continuous physical and material growth and well being the call for National Repentence should be regarded as "Operation Feed Your Self" - a continuous life long critical examination of ourselves for the shedding of all undesirable habits, attitudes and tendencies in our efforts towards becoming the ideally good, responsible and loyal citizens.

Nana, the Chairman, the Amir, the President of the Ahmadiyya Muslim Youth Organisation, ladies and gentleman : I wish the organisers and delagates of this rally very happy and fruitful deliberations and I thank you sincerely once more for making it possible for me to be here to share my few and humble thoughts with you on this occasion.

Tahrik-i-Jadid

ANNUAL NUMBER

The Annual Number of Tahri-i-Jadid comprising several informative articles about Islam and Ahmadiyyat will come out in the last week of December 1977, Insha Allah. It will be issued free to the subscribers. You have to send only Rs. 5/- to get it and also 11 more issues in 1978. So remit Rs.5/- today.

Advertisers are requested to send their ads. urgently.

Managing Editor,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE

This is an organ of the
AHMADIYYA MOVEMENT

address
The Review of Religions,
Rabwah—Pakistan.

Ghanian Press on Ahmadiyya Movement

The second National Youth Rally of the Ahmadiyya Movement was held on August 4, 1977 at Techiman, Ghana, Maulvi Abdul Wahab Adam, Ghanian Ahmadiyya Missionary incharge in the country, addressed the Rally. Following are the editorial comments regarding the event published by two Ghanian Dailies. (Ed.)

Moslems urged to Unite

Digitized by Khilafat Library Rabwah

The Head of Ahmadiyya Movement in Ghana Maulvi A. Wahab Adam, has advised Moslems to unite and work untiringly for the service of humanity and the nation.

Opening the second National Youth rally of the movement at Techiman in the Brong Ahafo District Maulvi Adam said there could be no greater service to the country than to help produce food to feed the nation.

He told over 2000 youth attending the rally that "there is dignity in labour", and called on them to go back to the land instead of clamouring for white collar jobs.

He felt that since people had to live in order to be able to worship God, it follows that the development of the material aspect of life was equally important.

"It would even be true to say that the development of the spirit is conditional to the development of the body" he said.

Maulvi Adam revealed that the movement had established two large-scale farms at Bisiase in the Central Region and Kokofu in the Ashanti Region, as its contribution to the 'Operation Feed Yourself" programme.

Speaking on the search for a new Government, the leader said "nobody can question the right of Ghanians to search for a system of Government which is most suited to us".

Maulvi Adam maintained that the search for a Government should be carried out in an atmosphere of perfect freedom. peace and harmony."

(The Pioneer Ghana August 8, 1977)

'We have right to evolve own Govt'

The head of the Ahmadiyya Movement in Ghana, Maulvi Wahab Adam, has said that nobody can question the right of Ghanians to search for a system of government most suited to them.

"Our independence conferred on us that right," he declared.

Maulvi Adam, who was addressing

THE SOLDIERS OF ISLAM

By Z. Tayo Ayyuba

A group of dedicated men I know
Out to uphold the banner of truth
In this vast and wide land
Feeble in body but not in soul.
Behind them is the Mighty force
Foward they march in and on
With the Holy Quran in their right hand
Advancing in all directions
Out to win the hearts of all
Not with machine-gun or sword at all
But with a sound and forceful arguement.
The words of God echoe far and wide
The atheists believe in one God
And the Christians forget about the cross.
Alas! the task isn't easy
Fighting to bring back the lost glory
Atimes without food and pay
But never worry or weary
The golden moonlight finds them sleepless
They yearn for the blessings of the Mighty
They flock in troops
To be smeared with the Holy Spirit.

---

over 2,000 youths attending the second national youth rally of the movement at Techiman in the Brong-Ahafo Region, maintained that the search for a new government should be carried out in an atmosphere of perfect freedom, peace and harmony.

Digitized by Khilafat Library Rabwah

He, however, warned that for any system of Government to work effectively Ghanians, as a people, should have to change their attitude towards life.

This, he said, is necessary because bribery and corruption, hoarding, profiteering and other vices have eaten into the fabric of the Ghanian society. These hinder development efforts, he added.

(Ghanian Times August 9, 1977)

Resignation to Almighty's Will

Miss Sayyarah Hikmat

(A versified Translation of a Poem from Kalam-i-Mahmud)

Digitized by Khilafat Library Rabwah

Oh, My God ! I resign to Thy will with total submission.
Please Shower on me Thine Blessings and Affection.
Or, Subject to trial and tribulations my love and Devotion !
I mind not if I have to sacrifice myself,
At the Altar of Thy Faith, to lend it glory and Grace.
Modesty in my eyes ; and zeal in my Breast,
Thine hymns on my lips ; and Thine love in my heart,
Is all that I want to own, Oh my Lord !
The Reign of Devil should come to end everywhere in this world,
And, my Prophet with his sceptre one day -
Over the kingdom of the earth hold sway.
Mahmud ! I want to spend the days of my life in such a way,
That my soul ever bows in servitude,
Before my Lord in Gratitude.

Ahmadi Young Man Tops World Wide Accountancy Exams.

Mousa Taujee of the island of Mauritius got the results of his fifth and final year accountancy examinations on 27th August, 1977 and was very pleasantly surprised to find out that he had topped the list for the whole world.

Moussa received a letter from the President of the A.C.C.A. (Association of Chartered Co-oprate Accountants) congratulating him on his outstanding performance and enclosing a token cash prize.

This examination had been carried out by the London-based Association in 140 Centres around the world and had seen 2500 entrants for 1976.

The noteworthy (and praise worthy) thing about Moussa's success is that he humbly insists : "it is all as a result of Hazrat Khalifatul Masih's prayers". It transpires that Moussa used to write regularly at least twice a month to Huzoor to request his prayers.

This is reminder, if need be, that Allah listens to-day as He listened yesterday, All praises belong to Allah, Lord of all the Worlds !

ISLAMIC TECHNIQUES OF PERSUASION

Nur-ud-Din Muneer M.Ä.

The claim of Islam to be the perfect manifestation of the will of God and of its being the only path which can lead mankind to its salvation brings it automatically in conflict with its rivals. (The Holy Quran, Chap. 3 : 86)[a]

How this conflict is removed and with what devices Islam tries to wean people from the culture prevailing among them and draw them nearer to itself is the question which it is attempted to answer in this article. The answer which is based entirely on the Holy Quran, however, offers only a brief outline and is in no way an exhaustive treatment of the subject.

As a first step to achieve this object Islam emphasises the biological as well as ideological affinity of humanity. It proclaims that the Creator of all mankind is one and the same Being i.e., Allah.

(Chap. 2 : 22)[b]

It asserts that He is also the source of all religions and that all prophets were inspired and guided by Him and that whatever they taught to their people emanated from Him alone. So belief in all prophets is enjoined on Muslims.

(Chap. 3 : 85)[c]

Through these close links with its opponents Islam bids to make them feel that despite the wide gulf rending them asunder there exists a common ground where they can meet together, exchange their goods and be united again into a common brotherhood.

But an atmosphere where a mutual exchange of ideas may become possible is not easily created. Prejudices die hard and fears intervene.

Digitized by Khilafat Library Rabwah

To eliminate such fears Islam takes many vital steps. The use of force is denounced unreservedly in matters of faith. Freedom of conscience is granted to every human being and toleration is recognized as a necessary groundwork for happy inter-cultural relations.

(Chap. 2 : 257)[d]

So much stress is laid on the practice of toleration that in spite of its unremitting condemnation of polytheism the Holy Quran commands its votaries to abstain from reviling even those whom some people worship beside Allah. (Chap. 6 : 109)[e]

Such deep sympathy and understanding can hardly fail to touch the hearts of the opponents. It is bound to inspire them with a desire for knowing more about Islam and appreciating its message.

But the statement about a common origin unless it is logically established may not attract people who doubt it due to the existence of acute doctrinal differences. Obviously Islam and its rivals disagree about many fundamental questions. For instance, God is one in Islam, two in Zoroastrianism, three in Christianity and numerous in Hinduism. Similarly there are crucial differences in their teachings concerning social relations.

So a rational explanation is given and the differences are attributed to the following two factors, which viewed in the totality of cir-

cumstances clearly show that differences were inevitable and dismiss whatever misgivings one may be entertaining about the common origin.

1. The text of the revelation before the Holy Quran was not authentically preserved and was changed by interested persons. (Chap. 7 : 163)[f]
2. To suit the temporary and limited needs of earlier people the revelation had to be of a transient nature and limited scope. When, however out of divergent social groups a world community began to take shape the perfect revelation was given to them. So the Holy Quran being universal in its application was bound to differ from its predecessors in its prescriptions, where necessary. (Chap. 2 : 107)[g]

After establishing mutual relationship the message is presented by the Holy Quran in a way suitable to catch the attention of the addresses. New ideas are not put abruptly but are superimposed on their beliefs and set in a familiar background.

Similarly their deep rooted symbols, represented in historical events, their traditions and popular names are not ignored. This would have made the message sound unfamiliar to them and fared no better than a cry in the wilderness.

The next step is to convince the communicatees that the message is purly in their own interests and will fulfil their highest aspirations. For everyone in this world cherishes his own interests most and clings to that only which holds the prospect of his security and prosperity.

It has no axe of its own to grind says the Holy Quran. It declares that its purpose is to raise its followers to the highest pinnacles of spiritual as well as temporal glory. This aspect of utility is under-lined by the Holy Quran repeatedly. It gives its followers the highest hopes of a happy life full of achivements. (Chap. 16 : 31)[h]

But a claim may be hollow and once its hollowness is observed it loses its charm altogether. A man follows ultimately that only which appeals to his reason and sound judgement.

Digitized by Khilafat Library Rabwah

This trait of human nature is recognized by the Holy Quran. It claims to conform to the highest standards of truth and morality and challenges the whole mankind to test it from any aspect they wish. Still they will not find any flaw in it. It is unique and peerless.

(Chaps. 41 : 43, 17 : 89, 2 : 3)[i,j,k]

Next to it, it strikes at the very root of the rival faiths. Whatsoever was worthy in them has been incorporated in the Holy Quran. What remains is valueless, inadequate and empty and it is needless for them. It calls upon their followers to bring their books to the bar of reason and see how they fall short of the required standards. The argument culminates in the statement that Islam will eventually prevail over other religions. (Chap. 9 : 33)[l]

This shakes the faith and confidence of its addressees in the efficacy of their Books and once their faith is shaken they must turn to the Holy Quran which offers a most rational, useful and better teaching.

Experience shows that shaking of faith and supplementing it with a device capable of meeting the needs of the subjects better is a sure way to convert them to a new attitude of mind provided it is more rational.

The efficacy of the above princi-

ple is amply illustrated by the success of Christian and Muslim Missions during the past half a century in Africa. Christianity with its higher appeal and with its educational as well as medical assistance easily supplanted the African culture which was based on mere superstition.

Later on a still higher appeal of Islam broadcast by Ahmadiyya missionaries won them over to itself and according to European as well as American writers Islam is now gaining more converts in Africa than Christianity.[m]

The next step taken by Islam is to bolster up the morale of its followers and foster defeatism in the ranks of its opponents. Muslims are assured of their final victory and their rivals are threatened with an inevitable doom.

(Chap. 3 : 111, 140, 13)[n'o'p]

Selection also finds a place in the Islamic techniques of persuasion. Peoples are classified according to the degree of their inclination towards Islam. Jews are 'hostile whose hearts would scarcely melt and Christians are put as 'nearer to Islam' (Chap. 5 : 83). Again the Holy Quran commands, "but argue not at all with such of them as are unjust." (Chapt. 29 : 47)[q]

The work of persuasion if left to chance cannot yield any solid results. To be of a permanent value it must be backed by a well knit organisation charged with the conception and execution of the necessary plans. The Holy Quran wants that a section from its followers should specialize in this sphere. (Chap 9 : 122)[r]

Repetition of effective arguments at suitable moments is also another technique used by the Holy Quran to impress its viewpoint.

When actual conversion takes place some of the new entrants would need help for adjustment in the changed surroundings. So the Holy Quran enjoins upon Muslims to treat them as brethren and rehabilitate them even if some aid is to be given to them from public revenues.

(Chap. 9 : 60)[s]

Digitized by Khilafat Library Rabwah

The example of the communicator has much to do with the success of the message. If he does not reflect in action what he preaches he will hardly impress his audience. Taking notice of this the Holy Quran says.

"O ye who believe! Why do you say what you do not do, "Most hateful is it in the sight of Allah that you say what you do not do.

(Chap. 61 : 3,4)[t]

But a communicator who is unreasonably harsh and rides roughshod over the feelings of his audience will also not inspire acceptance. Rather they will resist the message. The following verse of the Holy Quran says that the manner of approach must also be considerate and regardful.

> 'Call unto the way of the Lord with wisdom and goodly exhortation and argue with them in a way that is best. (Chap. 16:126)

The above discussion leads to the following 10 principles of effective communication.

1. The communicator must establish close relationship with his audience.
2. He must know the traditions which his subject cherishes and refer to them profusely in the message.
3. The message must be so designed that it catches the attention of the subject and holds it.
4. The message must be proved to be more rational and better suited to meet the

needs of the subject than what he already possesses.

5. It must be proved that the teaching which the subject holds is irrational as well as damaging to his interests and not worthy of his faith.

6. The communicator must be conciliatory in his manner and avoid anything which may produce resistance in the subject. The truth, however, must be told which will prevail by its arguments.

7. Effective arguments must be repeated and special attention should be paid to such people as show more acceptability.

8. The character of communicator must be sublime and above reproach.

9. The communicator must have conviction in his victory and in the defeat of his opponents, which must be asserted at the proper moment.

10. To accelerate progress an organisation must conduct and perpetuate this operation as well as rehabilitate the new entrants.

References :

(a) And whoso seeks a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the losers.

(b) O ye men, worship your Lord Who created you and those who were before you, that you may become righteous.

(c) Say, 'We believe in Allah and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob, the Tribes and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them, and to Him we submit.

(d) There should be no compulsion in religion. Surely right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah has surely grasped a strong handle which knows no breaking.

Digitized by Khilafat Library Rabwah

(e) And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in their ignorance.

(f) But the transgressors among them changed it for a word other than that which was said to them.

(g) Whatever sign We abrogate or cause to be forgotten We bring one better than that or the like thereof.

(h) And when it is said to the righteous, 'What think ye of that which your Lord has revealed? They say, 'the best'. For those who do good there is good in this world, and the home of the Hereafter is even better. Excellent indeed is the abode of the righteous.

(i) Falsehood cannot approach it either from before or from behind it. It is revelation from the Wise, the Praiseworthy.

(j) Say, 'If mankind and Jinn gathered together to produce the like of this Quran, they could not produce the like thereof, even if they should

help one another.

(k) This is a perfect Book ; there is no doubt in it : it is a guidance for the righteous.

(l) He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every other religion.

(m) 'In the later nineteenth century and early twentieth century the rapid expansion of Christianity meant that Islam spread, at a slower rate than its chief rival, but it continued to spread, and the indications are that in the last decade or two Islam has again been making converts from paganism faster than the Christian Missions' (J. E. Goldthorpe Outlines of East African Society Makerere college, Kampala, Uganda, p. 203).

(n) You are the best people raised for the good of mankind.

(o) Slacken not, nor grieve, and you shall certainly have the upper hand if you are believers.

(p) Say to those who disbelieve, 'You shall be overcome and gathered unto Hell ; and an evil place of rest it is !'

(q) Thou shalt certainly find the Jews and those who associate partners with God to be the most vehement of men in enmity against the believers. And thou shalt surely find those who say, 'We are Christians' to be the nearnest of them in love to the believers.

(r) It is not possible for the believers to go forth all together, why, then, does not a party from every section of them go forth that they may become well versed in religion and may warn their people when they return to them, so that they may guard against evil.

(s) The alms are for the poor and the needy, and for those employed in connection therewith, and those whose hearts are to be reconciled.

JESUS' MISSION

Jesus Christ Peace be on him says :

Digitized by Khilafat Library Rabwah

"I am not sent, but unto Lost Sheep of the house of Israel."
(Math 15 : 24)

He compares the Lost Sheep of the house of Israel (for whom he was sent) with children and the rest of the world whose guidance was not his concern) with dogs. He says to a Samaritan women who wanted to become his disciple :

But he answered and said, it is not meet to take the children's bread and cast it to dogs". (Math 15 : 26)

"Go not into the way of Gentiles and enter not into any city of the samarians, but go rather to lost sheep of the House of Israel."

CHURCH CHALLENGES CHRIST'S DIVINITY

The Holy Founder of the Ahmadiyya Movement in Islam gave a death blow to Christ's divinity by proclaiming that he did not die on the cross. In his book, 'Masih' Hindustan Mein' he has dealt with this subject in great datail and substantiated his claim by proofs drawn from the Bible, the Holy Quran, the Traditions and world history. He has shown in it that Jesus was taken down alive from the cross, was treated by his well wishers and regaining consciousness had repaired to Kashmir. There he had lived among Israelites and died a natural death in his old age. The Promised Messiah has identified his tomb in mohalla Khanyar, Srinagar, Kashmir (India). While expounding this concept he had prophesied that more proofs will be forthcoming.

Digitized by Khilafat Library Rabwah

More proofs have actually come out since. For instance the shroud in which Jesus Christ was wrapped when he lay in the cave has been photographed and examined by several research scholars. These experts have categorically stated that Jesus was alive when he was taken down from the cross and consigned to the cave. Their verdict is based on the nature of the blood stains which have been found on the shroud. These blood stains had been caused by the blood which was oozing from Jesus' wounds while he lay in the cave. They conclude that his heart was pumbing out blood quite normally. So when he did not die on the cross the questions of his resurrection and his divinity do not arise.

A fresh book, entitled 'The Myth of God Incarnate', has also been recently published. This is a collection of essays written by seven Protestant Theology professors, challenging the divinity of Christ. They have presented him in it as a reformer and teacher and not as a supernatural Being.

This book, when reported in a Canadian Daily, 'Winnipeg Free Press' drew some comments from Muslim and Christian circles. We reproduce below the letters by Bushra Khanum (Ahmadi Muslim) and Lyall Sutton (Christian) which were published in the above Daily. (Ed.)

Winnipeg Free Press,
Saturday, July, 1977.

The Myth of God Incarnate joining Christian & Moslems

Digitized by Khilafat Library Rabwah

As a Muslim and as a student of comparative religions I read with interest a news item about a new book entitled 'The Myth of God Incarnate'. As reported in your esteemed paper this book, which is a collection of essays written by seven Protestant theology Professors, challenges the divinity of Christ and says Jesus should be regarded as a great teacher and not as a supernatural miracle maker. It also argues that Jesus was not God in human form 'a man approved by God" for a special role.

The initial reaction from the Christian reviewers of the book would naturally be negative and would stir a controversy among those for whom the incarnation of God in Jesus is the essence of Christianity. It is not very difficult to perceive this sort of reaction which is fairly understandable.

But what is interesting about this book is the fact that the line of argument pursued brings Christianity much closer to Islam, so is claimed in the book in a broader sense. According to my faith and beliefs, this is happening in accordance with the prophesies of the Holy Founder of Islam and the Reformers who followed him in various parts of the world in the last 14 centuries of the Islamic calender. The Holy Quran portrays Jesus and his mother in a very high esteem in several chapters. For a Muslim it is a part of one's faith to believe in the prophethood of Jesus and regard him as a great and true teacher of his times as he was sent and ordained to the lost sheep of the houes of Israel. However, the Quran is very specific in negating the concept of Jesus being son of God. Despite this negation of physical relationship, Jesus was very dear to God of whole mankind (Who is Allah in Islamic parlance) so much so that He saved holy Jesus Christ from the ignominious death on the cross and made him to die a natural death after having him to escape to highlands of green valleys. According to Quran, Jesus once dead was never raised in a physical sense but was elevated in a spiritual sense which is a higher form of resurrection. This Quranic truth is becoming evident as new research findings are coming to light. It will be pertinent here to refer to a Free Press story of June 25, 1977 where Dr. William L Parker, chief provincial medical examiner, has dispelled the resurrection theory as such phenomennon is tempered by considerable scientific doubt.

In my view it is high time that both Christians and Muslims should try to learn about each other's religions in order to understand one another better. The preface of the above book which maintains that the human knowledge continues to grow at an increasing rate and the pressure upon Christianity is as strong as ever to go on adapting itself into something which can be believed, is very convincing and must not be disregarded.

Bushra Khanum (M s
M.Sc., B Education.

Nothing changes by denying Deity

Regarding the letter of July 30 from Bushra Khanum regarding the union of Christian and Moslem. It would be interestsng to know under

what basis that union would take place. Of course, anyone knowing anything about the religion of Islam would know that the only basis is that the Christian become a Moslem. For the Moslem to become a Christian is to him, a backward step. Daily, he repeats the words. There is one god, Allah; and Mohammad is his prophet." We can be quite sure that the religion of Islam would make no concessions in such a union.

Digitized by Khilafat Library Rabwah

Now the Moslem says, he revers or honors the Old Testament. Yet, the Old Testament, in forecasting the Messiah to come distinctly teaches that the Messiah to come will be Jewish. Where does that leave Mohammad? If one studies the Old Testament closely he will find the coming deliverer of men is to be Jewish. There can be no doubt of that.

No, Ms. Khanum, I as a Christian who loves the God of the Old and New Testament I could never come anywhere near being a Moslem. Why would I worship a dead prophet when I have a risen victorious Christ. After all, this is to those who understand Christianity and Islam and basic differences of our faiths.

A Christian missionary related how an Arab once told him how delighted he was that they had found a bone of his prophet Mohammad. The missionary responded that they would never find a bone of Jesus Christ. He is not dead. He is risen. That is the basic difference between Christianity and all world religions. He made the claim, historical evidence bears it out and no honest person can avoid the issue. Just because a few apostates disguising themselves as Christian ministers, deny the Diety of Jesus Christ, it changes nothing. He is the Alpha and Omega, the beginning and the end. He changes not. We are willing to unite Christianity and Islam on one basis only—give your life to a risen Christ.

Lyall Sutton
Winnipeg Free Press 5 Aug. 1977

No proof of resurrection theory

Lyall Sutton, in his letter published in the Free Press, August 5, is not very comfortable about my comments on a book—written by seven Protestant theology professors of England.

His state of mind has not surprised me at all because if you take the doctrine of the death of Jesus on the cross and His alleged bodily ascension to Heaven out of Christian beliefs, you will have to restructure Christianity on entirely new grounds.

I would suggest we should always look for the points of common interest rather than ones of difference. Jews, Christians and Muslim believe in the unity of God, the most important and fundamental concept and belief of three divinine religions.

Muslims accept that Messiah was to come from amongst the Jews. The divinity of Jesus, however, is totally rejected by the Old Testament. The inheritance of the Bible belongs to the Jews who have totally denied the theories of incarnation and Resurrection.

Fundamental beliefs are always mentioned clearly, emphatically and frequently in the religious books. If the divinity of Jesus Christ was mentioned in the Old Testament as

a basic religious concept, Jews would not have rejected him outrightly. After rejecting Jesus, they should have waited for, at least another Son of God to come for their salvation, but they never did.

Digitized by Khilafat Library Rabwah

The resurrection theory and atonement of Jesus Christ for the sins of people cannot be proved from history and is quite incompatible with the attributes of God, teachings of world religions, human concience and reason, so much so it cannot be proved from the New Testament as well.

The New Testament shows Jesus fervently prayed for His safety from death on the cross (had his mission been to die for mankind's sins, He would not have so prayed) and being a chosen beloved of God His prayer was heard and accepted.

Independent researchers have proven beyond doubt that Jesus, after having been taken down from the cross alive, dined with His disciples and afterwards travelled to the eastern countries to deliver the divine message to the 10 tribes of Israel who had earlier migrated there.

My research shows that Hazrat Mirza Ghulam Ahmad (meaning servant of Muhammad) of India, the founder of the Ahmadiyya Moment in Islam, through divine revelation and conclusive Quranic evidence, has proven in his writings that Jesus travelled all the way to Kashmir (Indian held state) where he died a natural death and was buried in Khanyar street in the town of Srinagar. Some very recent and old books on the subject can be consulted in the Winnipeg Centennial library and the main library of the University of Manitoba.

This phase of the life of Jesus and the discovery of his tomb is extremely interesting and important if one wishes to learn the truth about Jesus. So my humble appeal to Mr. Sutton and his fellow believers is to get to the bottom of the issue. Instead of spreading just made up stories about the finding of a bone of the Holy Prophet Muhammad by an Arab, they should get to work and update their knowledge about the life history of the great personality whom Mr. Sutton obviously regards as "God" in flesh and blood.

Every one of us should take forward steps, so should Mr. Sutton by accepting Muhammad. The most rewarding thing in this step would be that he won't have to leave Jesus after accepting Muhammad.

I maintain all prophets are dead physically not excluding Jesus and Muhammad.

Bushra Khanum
M.Sc., B Ed.

Read Regularly

THE
Tahrik-i-Jadid
MONTHLY
RABWAH

Hazrat Khalifatul Masih's Exhortations to Ansarullah

The three-day Annual Ijtimaa (convention) of *Majlis-i-Ansarullah Markazia* (The Central Association of the Community) was held at Rabwah on October 29 to October 31. Ahmadis flocked to it in swelling numbers from all parts of Pakistan. In pursuance of its high ideals, the Majlis observed elaborate educative programmes. Teachings of the Holy Quran and the Traditions of the Holy Prophet (peace and blessings of God be on him) were explained at great length. Extensive extracts from the writings of the Promised Messiah (peace on him) were read. The sole object of the convention was to promote social, moral and spiritual elevation of the Jamaat. Sports contests were also held.

In his inaugural address on October 29, Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih (the third successor of the Promised Messiah), called upon the Jamaat to study the Promised Messiah's books most intently. He deplored the fact that the community was not paying due heed to it. He said that these books were indispensable for understanding correctly the Quranic solution of the problems besetting the modern world. He stressed that without recourse to them it was not now possible to bring out the teachings which lay hidden in the Holy Book for the guidance of mankind in the present era.

Continuing, he said, that according to Ahmadi beliefs, the Holy Quran was the most perfect and Excellent Book of Law. It was revealed by Almighty Allah for the guidance of mankind and it was peerless in this sense that not a tittle from it could ever be changed. It would hold good to the very end of time, and its teachings would remain applicable to the Doomsday i.e. humanity would have always to practise on its injunctions for leading good life. He observed that the Holy Quran contained hidden in it the solution of problems which mankind was going to face from time to time in the course of its onward journey. But the true meanings of the Holy Quran, applicable to the problems pertaining to a particular period of time were a gift of God and were bequeathed by Him only to such of His chosen ones who would lose themselves totally in the love and service of the Holy Prophet (peace and blessings of God be on him).

Digitized by Khilafat Library Rabwah

Elucidating the point further, he said that in fulfilment of the glad tidings and prophesies of the Holy Prophet (peace and blessings of God be on him) the present period of time, extending to a thousand years, was the time exclusively of the Promised Messiah and Mahdi. It meant that the blessings of the Holy Quran and its understanding inherited by him from the Holy Prophet, were now wholly bound up with him. This knowledge of the hidden secrets of the Holy Quran he had embodied in his writings. In this context, Hazrat Khalifatul Masih emphasised that it was incumbent upon every Ahmadi to keep the Promised Messiah's books in his library and to study them thoroughly.

Reminding the members of the Association that by virtue of their

age, they were mostly heads of their families, he exhorted them to pursue this objective with all their might and to initiate their children also into the meanings of the Holy Quran as contained in the Promised Messiah's books.

Digitized by Khilafat Library Rabwah

In his concluding address on October 31, underlining the importance of Khilafat in Islam, Hazrat Khalifatul Masih said that it was essential for restoring to it its lost glory and for fulfilling the Holy Prophet's Mission. Continuing he said that his Mission, which consisted in gathering the whole mankind into one Islamic Brotherhood had been successfully pursued by his early followers and achieved to a very large extent. But according to the Holy Quran and the Traditions of the Holy Prophet, its consummation was destined to take place at the hands of the Promised Messiah and his followers. He said that Muslim sages in the past and renowned commentators of the Holy Quran had also endorsed this point.

Referring to the early history of Islam, he said that after the period of *Khulafai Rashidin*, due to the lack of a common rallying point, the community did not remain united. Consequently, the work of unifying the whole world suffered miserably. However, this happend under the decree of God, for as already explained, the whole world was destined to be united into one Ummah, by the Promised Messiah, the illustrious son and dutiful servant of the Holy Prophet (peace and blessings of God be on him).

Continuing he said that the time had now come when the whole mankind would join Islam and be united into one Brotherhood. He quoted profusely from the writings of the Promised Messiah in which he had identified himself with the accomplishment of this task. However, he would do this on behalf of the Holy Prophet and as his servant.

Hazrat Khalifatul Masih exhorted the Jamaat to realise their responsibilities in this respect and to work for the dominance of Islam in earnest. He called upon them to live strictly according to the teachings of Islam, to set an example for others in this regard and to offer highest sacrifices for attracting other peoples towards it.

He said that the world had now become one in the sense that social contacts between the denizens of its different parts had become extremely easy. This material revolution had paved the way for the perpetration of the spiritual revolution. He said that Ahmadi Muslims should prove worthy of the trust reposed in them by the Promised Messiah and work concertedly for unifying the whole world.

Concluding his address he called the Jamaat to realise the importance of the institution of Khilafat and ever to work for its perpetuation. He said that this was the sole rallying point for them from which they should never deviate. He stressed that under its benign leadership they should go on marching for the realisation of their objectives. He said that God Almighty had revealed to the Promised Messiah that Khilafat will continue in the Jamaat and that his followers will eventually make Islam prevail in the whole world. In the end he supplicated humbly to Almighty Allah for giving the strength and power to the Jamaat to fulfil its obligations.

(Nur-ud-Din Muneer M.A.)

Jesus' Goodhead Against Biblical Evidence

And God spake all these words saying.

"I *am* the Lord thy God which have brought thee, out of the land of Egypt, out of the house of bondage. Thou shalt have no other God before Me."
(Exodus 20 : 1, 2, 3.)

"Hear O Israel, the Lord our God is one God." (Deut 6 : 4)

"Before Me there was no God formed neither shall there be after Me." (Isaiah 43 : 10)

"I *even* I am the Lord ; and beside Me there is no Savior."
(Isaiah 43 : 11)

I *am* the Lord, your Holy *one* the Creator of Israel your King."
(Isaiah 43 : 15)

"Thus saith the Lord the King of Israel. I am the first and the last, and beside Me there is no God." (Isaiah 44 : 6)

"Is there a God beside Me? Yea there is no God ; I know not any." (Isaiah 44 : 8)

I *am* the Lord, there is *none-else*, there is no God beside Me."
(Isaiah 45 : 5)

"I am God and there is none else, there is none like Me."
(Isaiah 46 : 9)

Thus said the Lord, the King of Israel, I am the first and I am the last, and beside Me there is no God. Is there a God beside Me ? Yea is there a God beside Me ? Yea there is none."

"I am Alpha and Omega the beginning and the ending saith the Lord, which is and which was and which was and which is to come, the Almighty." (Revelation 1 : 8)

Digitized by Khilafat Library Rabwah

"I am Alpha and Omega, the beggining and the end, the first and the last." (Revelation 22 : 13)

"Turn ye not unto idols nor make to yourself molten gods' I am the Lord your God." (Lev 19 : 4)

"Ye shall make you no idols nor graven images, neither rear you up a standing image, neither shall ye set up any image of stone to bow down nnto it. (Lev 16 : 1)

"Thou shalt not bow down to their gods, nor serve them, nor do after their works : but thou shalt utterly overthrow them and quite break down their images."
(Exod 23 : 24)

JEALOUSY

To admire beyond limit is flattery, and neglect the rights of others is due either to want of admiration or by way of jealousy.
(Hazrat Ali)